

## THE HENERY HEADE MS., 1675.

BY BRO. E. L. HAWKINS.

HIS MS. is contained in a collection of miscellaneous papers and notes on various subjects, curious and scientific, among which may be mentioned, "Notes on Gunnery," "Dyalling," "Of Organs," some mathematical puzzles, various recipes, building formulæ, and specially at the end details and sketches illustrating the construction of roofs. They appear to be mostly, if not entirely, in the same handwriting, which is very neat and legible (as the *fac-simile* pages given herewith will show), and the sketches are drawn with great accuracy and precision. Sandwiched into the middle of this heterogeneous collection is a copy of the Masonic document of which I am going to present a transcript to the readers of *A.Q.C.*; it commences abruptly without any heading or indication of its nature on folio 136, and is continued on one side of the paper only down to folio 156, where it ends with the signature, "Henery Heade, 1675."

I can find nothing to indicate who and what Henery Heade was, whether he was the owner and writer of the collection of papers or not, or with what object he transcribed this Old Charge, but I imagine the date given (1675) to be the actual date at which the copy was written, because at the end of the volume is a sketch described as "A framed Roofe (of Irish oake) very antient at East Coker 1677-8 January y<sup>e</sup> 23," so presumably the writer made his notes straight on through his book irrespective of their subjects. The first page, which may, perhaps, have borne the writer's name, has unfortunately been cut out. There are several different watermarks on the paper, of which the most frequent is what seems to be a bugle or horn, surrounded by a curved line like an urn, with QA below. I sent a tracing of it to the keeper of the MSS. at the British Museum, who told me that it was certainly in use in 1675, though he was unable to fix its date precisely.

The papers are contained in one folio volume, handsomely bound in calf with gilt-edged leaves, which is now in the Library of the Inner Temple in London, having been bought by that Society, in 1859, at M. Libri's sale of MSS.; it had previously belonged to the late Mr. J. O. Halliwell-Phillips, F.R.S., whose library stamp it bears; it was mentioned in Cochrane's Catalogue of 1826, and has in it the bookplate with arms and crest of Pennell Hawkins, an ancestor of the present writer, who was born in 1716, and became body-surgeon to George II. and serjeant-surgeon to George III. The book has apparently been re-bound by its present owners, for it has their device impressed on the cover.

The MS. has never been printed, so far as is known, and I consider myself very fortunate to have been able to obtain leave from the Masters of the Bench of the Inner Temple to print it at length, and to give the *fac-similes* of two of its pages which accompany this article. It is classified by Bro. Hughan in his "Old Charges" (2nd Ed., 1895) as X10, because at that time its locality and contents were unknown to him, but on the discovery that the MS. was in the Inner Temple Library, and on perusing a copy of it made for Grand Lodge Library by Mr. Rogers, Sub-Librarian of the Inner Temple, he designated it C4, though it is really the oldest of the C class or Plot Family, and is

probably a copy of the "parchment volum" referred to by Dr. Plot. It is identical in arrangement with the "William Watson" MS, and both follow closely the first 600 lines of "Matthew Cooke," but diverge at that point.

So far as is known as yet, the "Henery Heade" and "William Watson" MSS are the only ones that contain the statement that Henry VI. perused and approved the Charges, and neither of them contains any mention of the mysterious "Naymus Græcus," and, so far as I can ascertain, these two MSS. alone allude to a punishment for going out at night unaccompanied by a witness. Great importance was attached to the "William Watson" MS. on its discovery by both Bros. Hughan and Begemann, but it seems to me that the "Henery Heade" MS. is even more important, since it is the earlier of the two by twelve years.

Bro. Hughan, who has made a special study of these "Old Charges," and whose opinion carries with it the greatest possible weight, writes:—"Although the MSS. have much in common, and represent the same Family of MSS., I feel assured that the "William Watson" was not copied from the "Henery Heade MS.," and that probably they were not transcribed from the same original; for, after allowing for the vagaries of scribes, it appears to me that the variations in the two documents are referable to different prototypes, both of which have long been missing.

"The older Scroll lacks the Coat of Arms and the motto, "In the Lord is al our Trust," which are special features of the Roll of 1687.

"There are quite a number of omissions, differences and additions which prove that the "Henery Heade MS." is an independent version, so far as the "William Watson" is concerned. There are several blanks in the "Henery Heade" which are not to be found in the "William Watson," the latter being usually complete as to all points, *e.g.*, the minimum mileage for obligatory attendance is left unwritten, and so as to the "theif" or "theives" in one of the Charges, and so other portions of less consequence, such as the King in St. Alban's day being a *Pagan*, the last word being omitted."

After a careful comparison of the Henery Heade and William Watson MSS., I have arrived at the same conclusion as Bro. Hughan, *viz.*, that they were not *directly* transcribed from the same original, though I think there can be no doubt that they are descended from a common ancestor, but through how many intermediate steps it is now impossible to say.

I am rather puzzled by the inconsistent spelling of the Henery Heade; sometimes a word is modernized, sometimes it is not, and one would have thought that an educated architect, as the writer of the scrapbook would seem to have been, could have avoided some of the errors into which he has fallen, but perhaps his object was to copy his original exactly, which has been my object in presenting the following transcript, originally made by Mr. Rogers and carefully corrected by me from the original MS. I have marked where each page begins in the MS., and I have numbered the lines of each page for convenience of reference:—

*A Transcript of the "Henery Heade MS." in Inner Temple Library.*

(p. 136) Thankes be to our Gracious God, father and former of Heaven and Earth, & of all things that in them is, that he would vouchsafe of his of his Glorious Godhead for to make so many things of divers vertues for Mankinde, for he made all the Worldly things to be Obedient and subject to man, and all things y<sup>t</sup> be Commendable & of  
 5 wholsome nature he Ordained for mans food and sustenance, and allso he hath given to man will and Understanding of divers scinciices and Craffts by the which wee may travell in this world to get our liuing with: to make diuers things to Gods Glory,

and pleasure & allso for our Ease and profit; the which things if I would rehearse them it were to long for me to tell or to write, wherefore I will leave. but I will shew  
10 and tell yo<sup>w</sup> part of them how and in what manner that Science of Geometrie first began and who were the founders thereof, and of other Crafft more as it is noted in ye Bible & in other Storyes more how and in what manner this worthie Science of Geometrie first begann I will tell you as I said before yo<sup>n</sup> shall Understand that there be seaven liberall Sciences by the which seaven sciences and Crafft in the world  
15 were first founded and Espœcially out of Geometrie for he is the cause of all the other the which seaven Sciences be called thus for the first he is called fundament of sciences his name is Grañer he teacheth a man right fully to write and to speak truely; the second is Rhetorick and he teacheth a man to speak formably and faire ye third is for the teaching a man to descerne truth from falshood and most Commonly  
20 y<sup>t</sup> is called the Art of sophistry the fourth is called Arithmetick w<sup>ch</sup> teacheth a man y<sup>e</sup> Crafft of number for to reckon and make account of all manner of things (p. 137) the fift is Geometrie which teacheth a man meet & measure and ponderation or weightiness of all manner of Crafft the sixth is musick y<sup>t</sup> teacheth the Crafft of Songs of Organs & haw-boyes trumpe and harp and all other appertaining to them the seventh is Astronomy that teacheth a man to know the hours of the Sunn & of  
5 the Moon & of all other Planetts and Starrs of heaven our Intent is principally to treat of the first foundation of y<sup>e</sup> Worthy science of Geometrie & who were the founders thereof as I said before, y<sup>t</sup> there seaven Liberall Sciences y<sup>t</sup> is to say Seaven Sciences or Crafft y<sup>t</sup> be free in themselves the which seaven Scinces bee all by one y<sup>t</sup> is Geometrie A Geometrie that is much as to say the measure of y<sup>e</sup> Earth et sa ad quid  
10 il et terru lat et me tror mesure unu Geometrie mensuram terra nos fri y<sup>t</sup> is to say in English y<sup>t</sup> Geometrie is as I said of Geo in Greek is Earth & that is to say measure, this is this name of Geometrie Compounded and is said the measure of the Earth marvell yea not that I say all Sciences leane only by the Science of Geometrie for there is no Artificiall or handy Crafft that is wrought with mens hands but is wrought  
15 by Geometrie and a notable Cause for if a man work w<sup>th</sup> his hands he worketh with some manner of toole, and there is no Instrum<sup>t</sup> of materiall things in this world but Cometh of the Kinde of Earth and to Earth it will returne againe and there is no Instrument y<sup>t</sup> is to say a toole to work but it hath some proportion Eïher more or less and proportion is measure and the toole Earth and therefore every Instrum<sup>t</sup> is Earth,  
20 and Geometrie is said the measure of the Earth wherefore I may say that Geometrie all men And by Geometrie for all men in the world liue by the labour of their hands, many more probations I would tell yo<sup>n</sup> wherefore that Geometrie is the Science that (p. 138) resonable men liue by wherefore I leaue it at this time for the long praise of writeing, and now I will proceed further on my matter yo<sup>n</sup> shall understand that amoungst all the Crafft in y<sup>e</sup> World of manual Crafft Masonrie hath the most notabillity and most part of this Science Geometrie as it is noted and said as well in  
5 the Historys and in y<sup>e</sup> Bible and in the mass-Storys and y<sup>t</sup> is a story provided & allso in Doctors of Stories y<sup>t</sup> be not named bedaste imagine me imagine mundi et hellidore et Ethimolligonium methodus Exus et manton and others I suppose it way well be said for it was found as it was noted in the Bible in the first Book of Genisses Adam y<sup>t</sup> linely male after the sun decended downe the Seventh  
10 age of Adam before Noahs flood there was a man called Lamech the which had two wives the one height Adalla the other Zillah by the first wife that was called Adalla he gott two sons the one was named Jabell the other the other height Juball the Elder son Juball was the first was the first that Ever found Geometrie intentdon ut utquie pastor

that is to say ye father of men came the master maison & Governour of this world  
 15 when he made the Citty of Ezenoch that was the first Citty that Ever was made &  
 that made Caine Adams Son and gaue it to his owne Son Zenoch and gave the Citty  
 y<sup>e</sup> name of his owne Son and called it the Citty of Zenoch and now it is called Efram and  
 there (p. 139) was the Science of Geometrie and masonrie first Occupied and Contrived  
 for A Science and for A Craft and so may wee say y<sup>t</sup> this was the first Cause &  
 foundation of all Sciences and Crafft and allso this man Jabell was called Pastor  
 Pastororu and as the master of y<sup>e</sup> storys saith & Bede de de imagine mundi  
 5 plenicon and other more saith y<sup>t</sup> he was the first y<sup>t</sup> ever made p<sup>t</sup>ition of Land that  
 every man might know his owne Ground & labour thereupon as his owne he parted  
 flocks of Sheepe so that euery man might know his Owne sheepe and wee may say that  
 he was the founder of y<sup>t</sup> science and his Brother Jabell was the first founder of musick  
 as Pitagores saith in Pollicroniton. And the same Isadore in his Ethimologus in ye  
 10 sixth book he saith that was the first found<sup>r</sup> of musick in Songs & of Organs & of  
 Trump and he founded ye Science of Smiths Crafft & ponderation of his Brothers  
 hammers and that was Tuball-Cain as the Bible saith in the same  
 Chapter of Genesis that Lamech begatt on his other wife y<sup>t</sup> height Zillah a son  
 and a Daughter whose names were called Tuball Cain and his daughters name  
 15 Mahemah and as Pollitronicon saith that (p. 140) Sume men did say that she  
 was another mans wife wheither it be so or no wee affirme it not but this  
 Tubal Cain was the first founders of Smiths Craft and of the other Crafft of  
 Metall that is to say of Iron and Brass of Gold and of Silver as forreign Doctors  
 do Intreat and his sister Mahemah was y<sup>e</sup> first founder of Weauers Crafft for  
 5 before that time there was no Cloath woven but then they did spinn yarn and Knitt  
 and made them such cloathing as they could gett: but as that woman Mahemah  
 found that Crafft of weauing and therefore it is called womans Crafft and these his  
 Brethren had Knowledge before that God would take Vengeance for Sin Either by fire,  
 or water, and they had great Care how they might do to save the Sciences that they  
 10 had there found and to take their Councill together and by all other Witts they said  
 that there were two ma<sup>n</sup>ier of Stones of such vertue y<sup>t</sup> the one would not burne and y<sup>t</sup>  
 is named marble and another stone that would not Sinke in waters and that stone is  
 named laterus and so they Divised to write all the Sciences that they had  
 found in these two stones so y<sup>t</sup> if God should take vengeance by fire y<sup>t</sup> then the  
 15 marble stone should not Burne and if God send vengeance by Water that then  
 (p. 141) the other should not Drown'd and so they Provided their Elder Brother  
 Jubell that he would make the two Pillars of the two stones that is to say Marbel and  
 Laterus and that he would write in the two Pillars all the Sciences and Crafft that  
 they had there found and so he did and therefore may wee say that he was the  
 5 Cu<sup>n</sup>inest in Sciences for he first began and performed the last and before

knowing of that vengeance that God would send whether it should be by fire  
 or water the Brethren knew it not by manner of Prophetie they wisht y<sup>t</sup> God would

therefore they writt their Sciences in the two Pillars of Stone and  
 Sume men do affirme that they writt all the seaven Sciences in the said Stones and as  
 10 they had in their minde that Vengeance would come so it was that God sent it by  
 water for y<sup>t</sup> there came such a flood that all the world was Drowned and all men were  
 dead therein save onely Eight Persons y<sup>t</sup> was Noah and his wife and his three  
 Sons and there wives of the which three sons all the world came and their  
 names were in this manner Shem, Ham, and Japhet: and This flood was (p. 142)  
 Called Noah's Flood for he and his wife and there Children were saved and

no more and many yeares after as Cronicles telleth these two Pillars were found Pollicroniron saith that a great Clerk that men call Pythagoras found y<sup>e</sup> one and Hermes the Philosopher found the other and they taught forth the Sciences y<sup>t</sup> they  
5 had their found euery Croñicle and Story and many other Charges and the Bible Principally do Wittness of the makeing of y<sup>e</sup> Tower of Babilon and it is written in the Bible Genesis the Eleventh how that Cain Noahs son Nimrod and he waxed a mighty man upon the Earth and he was a Strong man like unto a Gyant and he was a great King, In the Beginning of his Reign and Kingdome he was the true king of Babilon  
10 the Land of Shinar and these same mens Brethren Built the Tower of Babilon and he taught to his Brethren and Workmen the Crafft of Masonerye and had with him many more Masons y<sup>n</sup> forty thousand & he loved them & Cherished them well and as it is written Policon and in the mas storys and in other Stories more and a part of this wittneseth in y<sup>e</sup> Bible and in the tenth Chapter where  
15 he saith that Ashur was nere of Kinn to Nimrods seed (*p. 143*) out of the Land of Shinar and he Built the Citty of Nineveh in places and other more and this he saith ve itu terra mse mare egressus est Ashur et eddifficauit niu set in places amñatates et caleth et resy que ij Nineveh et caleth h'est diuitas magn reason would that wee should declare openlie how and in what manner the  
5 Charges of Maisons y<sup>t</sup> first was found, and who gaue first to it ye name of Masonrie and yo<sup>w</sup> shall know well that it is plainly Opened in Policonicron and in Methodus Episcopus et manter that Ashur that was a worthie Lord sent to Nimrod the King to send him Maisons and workmen of Craft that might helpe him to make his Citty the which he was purposed to make and finish, and Nimrod sent him Thirty hundred of  
10 maisons and when he should go and send them he called them forth and said yo<sup>n</sup> mush go to my Cozin Ashur to help him to Build him a Citty but look yo<sup>n</sup> be well Governed w<sup>th</sup> such a Charge that it may be profitable both for yo<sup>n</sup> and me, and truely do your labour and your Craft and take reasonable for your paines according as yo<sup>n</sup> may deserve and I would that yo<sup>n</sup> loue together as y<sup>e</sup> were (*p. 144*) Brethren and hold together truely and he that hath most Cunning teach it to his Brother or fellow and look yo<sup>n</sup> govern your selves well towards your Lord and amongst yo<sup>r</sup> selves so y<sup>t</sup> I may have worshipp and thanks for sending yo<sup>n</sup> and touching the Craft they Received their Charges of the King that was their Lord and master; and  
5 went forth to Ashur and Built the Citty of Nineveh in the County of Places and another Citty more that men call Resin that is a great Citty between & Nineveh and in this manner Craft of Masonerie was preferred and charged for a Science and a Craft Reason would that wee should shew yo<sup>n</sup> how and in what manner the Elders y<sup>t</sup> were before that time had there charges written in Latin and in french and how that  
10 Euclidus came to Geometrie wee shall tell yo<sup>n</sup> as I said as it is noted in y<sup>e</sup> Bible and other Stories in Did decimo carpitillo Genesis he telleth how y<sup>t</sup> Abraham came into the Land of Cañan and the Lord appeared to him and said I will giue this Land unto thee and to thy seed but there fell a great hunger in the Land and Abraham tooke Sarah his wife w<sup>th</sup> him & went into Egypt in Pilgrimage while (*p. 145*) the hunger Endured he would abide there and Abraham as the Story saith was a wise man and a great Clerk and he called all y<sup>e</sup> Seaven Sciences and taught y<sup>e</sup> Egyptians y<sup>e</sup> science of Grañer, this worthy Clerk Euclidus was his Scholler and learn'd of him Masonrie and he gaue it first the name of Geometrie but it is said in  
5 Isodus Ethimollogus in the book Ethemoligo carpitullo p<sup>r</sup> saith Euclidus was one of the founders of Geometrie and he gaue it name of Masonrie for in this time there was a water in the Land of Egypt that is called Nilo and flowed in so farr in that Land y<sup>t</sup> men


might not dwell therein and Euclidus taught them to make great Walls and Ditches to hold out the water and he by Geometrie measured out the Land & deplanted it into  
 10 diuers parts and made every man to know his owne parte and to close it with Walls and Ditches and then it became a plentifull Countrie of all manner of fruite and young people both men and women that there was so much people of young fruite y<sup>t</sup> the Country might not well liue and the Lords of that Country drew them together & made a Councell how they might helpe their Children that had not livelyhood (*p. 146*) Competent and able to finde them and their Children for they haue many amongst them & they held a Councill and there was this worthy Clerk Euclidus and when he saw they were not able to bring about y<sup>e</sup> matter he said to them will yo<sup>u</sup> giue to me yo<sup>r</sup> sons in Governance and I shall teach them in such a Science that they shall  
 5 liue thereby Gentlemen like under a Condition yo<sup>u</sup> will be Sworne to me to performe the governm<sup>t</sup> y<sup>t</sup> I shall set yo<sup>u</sup> so reason would y<sup>t</sup> euery man should grant to the things that are best to themselves and they put their sons to Euclidus to govern at his owne will and he taught them the Craft of Masonrie & gaue it the name of Geometrie because of parting the Ground that he had taught the people in makeing their Walls and Ditches  
 10 before to hold out the water and Isodus saith in his Ethinnoliges that onlie caeth the Craft Geometrie and this worthy Clerk gaue it name and taught the Lords Sons of the Land y<sup>t</sup> he had in his teaching and he gaue them Charges y<sup>t</sup> they should call each other fellow and not otherwise because they were all of one Craft and of Gentile Birth borne (*p. 147*) and of Lords sons and allso he y<sup>t</sup> was of most Cuning should be Governor over the work and should be called Master and other Charges more that be not written in the booke of Charges and so they wrought with the Lords of that Land and made Citties, Castles, townes, and Temples and Lords and did liue honestly  
 5 and truely by the said Craft, when the Children of Israel dwelled in Egypt they learned ye Craft of Masonrie and afterward they were driven out of Egypt they came into the Land of beheast which now is called Jerusalem and there it was Occupied and the Charges holden and Kept and at the making of Solomons Temple that King David began and King David loved well Maisons and he gaue them Charges right nere as they  
 10 be now & the making of Solomons Temple as it is said in the Bible as it is said in ye third Book Regu in tertio Regu Capitulo quinto that Solomon had four thousand Maisons and the Kings son of Tyre was his master maison and in other Cronicles as it is said in Old Bookes of Masonrie that Solomon Confirmed y<sup>e</sup> Charges y<sup>t</sup> his father David had maisons and Solomon (*p. 148*) himselve taught them their manners very little differing from the manners that are now used and from thence this Worthy Science was brought into France & by the grace of God into many other Worthy Regions and in ffrance there was a Worthy King y<sup>t</sup> was named Carolus Secundus that is to say Charles the Second and this Charles was Elected King of France by the  
 5 Grace of God and by lineage & yet suñie will needs say y<sup>t</sup> he was Elected only by fortune w<sup>ch</sup> is false and untrue as appeares by ye Cronicles plainly for he was of the Kings blood Royall and this same King Charles was a Maison before he was King and afterwards when he was King he loved well Maisons & Cherished them and gaue them Charges and mañer of his devise whereof Suñie be used now at this present in France  
 10 and Ordained that they should have Reasonable pay and allso that they should Assemble once in ye yeare and Coñune together of such things as were amiss and the same to be Received by Masters and and euery honest maison or any other Worthy workman y<sup>t</sup> hath any loue to the Craft, and would know how ye Craft of Masonrie first came into England and by whome it was Grounded & Confirmed (*p. 149*) as it is noted in Stories of England and in Old Charges of St Albans time

& King Athelstone declared that Amphabell came out of France into England and he brought St Alban into Christendome and he made him a Christian man & he brought w<sup>th</sup> him y<sup>e</sup> Charges of Maisons as they were in France and in other Lands and at that  
 5 time the King of the Land y<sup>t</sup> was dwelled there as St Albans is now and he had many Maisons working on the towne walles and at y<sup>t</sup> time St Alban was the King's Steward, pay M<sup>r</sup> and Governour of the Kings work and loved well Masons and Cherished them well and made them good pay for a Mason tooke but a penny a day meat and drink. and St Alban got of ye King y<sup>t</sup> euery mason should have xxxt a  
 10 weeke & iiij<sup>t</sup> for their none findeing and got them Charges and manners as St Amphabell had taught him and they do but a little difere from ye Charges that be used now at this time and so these Charges and manners were used many yeares afterwards, they were nere hand lost untill the time of King Althelstone and ye said Edwin loved well Geometrie and applyed (*p. 150*) himselfe busillie in the learning of that Science and allso he desired to have y<sup>e</sup> Practise thereof wherefore he called unto him the best Masons that were in the Realm he knew well y<sup>t</sup> they had the Practise of Geometrie best of any Craft in the Realm and he learned of them Masonrie and Cherished tham & loued them well and he tooke  
 5 upon him ye Charges and learned the manners and afterwards for the loue he had unto the Craft and for y<sup>e</sup> good Grounding that it was found in the purchased of the King his father that they should haue such a freedome to haue Correction within themselves and that they might haue Communication together to Correct such things as were amiss within themselves and they made a great Congregation of Masons to Assemble together  
 10 at Yorke where he was himselfe and called all the Old Masons of the Realm to that Congregation and commanded them to bring to him all the Writings of the Old Books of the Craft y<sup>t</sup> they had out of which Books they contriued the charges by ye Diuise of the wisest Masons, that there were; and commanded that these Charges should be Kept; & he Ordained that such Congregations might be called Assembly and he Ordained for  
 15 them good pay that they might liue by honestlie the w<sup>ch</sup> Charges I will hereafter and thus the Craft (*p. 151*) of Masonrie and their Grounds Confirmed in England. Right Worshipfull Masters and fellows that be at diuers Assemblys & Congregations with the Consent of the Lords of this Realm hath Ordained and made Charges in the best wise that all manner of men that shall be made and Allowed masons must be sworne upon a Booke  
 5 to to keepe ~~to keepe~~ y<sup>e</sup> same in all that they may to the uttermost of their Power and allso they have Ordained that when any fellow shall be Receiued and Allowed that these Charges should be Read unto them and he to take his charge and these haue been seen and perused by our late Sovereigne Lord King Henery the Sixth and the Lords of his Honorable Councell and they haue allowed therein and said y<sup>t</sup> they were right  
 10 and good and reasonable to be holden and these Charges haue been drawne out of Divers Antient Books both of y<sup>e</sup> Old law and new law and they were made & Confirmed in Egypt by the King and by the great Eclidus and at the makeing of Solomons Temple by King Solomon Davids son: and in France by Charles King of France and in England by St. Alban y<sup>t</sup> was the Steward to the King,  
 15 that was at that time and afterwards by King Athelstone (*p. 152*) that was King of England and by his Son Edwin that was King after his Father as it is Rehearsed in diuers Storys and Charges as Ensueeth as the charge following Particularly y<sup>e</sup> first and Principall that yo<sup>u</sup> shall be true men to God and the Holy Church and that yo<sup>u</sup> shall neith<sup>r</sup> Error nor Herisie by your owne Understanding  
 5 or discreet or wise mens teaching and allso that yo<sup>u</sup> shall be true leidge men to y<sup>e</sup> King w<sup>thout</sup> Treason or falshood and if yo<sup>u</sup> Know Either Treason or Treachery looke yea amend it if yo<sup>u</sup> can or else warne Privilly the King or his Ruler or his Deputy or his

Officers and allso y<sup>t</sup> yo<sup>n</sup> shall be true one to another that is to say to euery Master and fellow of y<sup>e</sup> Science and Craft of masonrie that be allowed maisons and to do unto them  
 10 as they would they should do unto yo<sup>n</sup> and that euery mason Keepe true Councell both of lodge and Chamber and all other Councells that ought to be kept by way of Masonrie and allso that no Mason shall be or for as farforth as he knowes and allso that he shall be true to his Lord and Master that he doth serve and truely look to his Masters Profitt and yo<sup>n</sup> shall call masons your fellows or your  
 15 Brethren and by no other foule name nor shall take yo<sup>r</sup> fellows wife in (*p. 153*) Villany nor further desire his daughter or Servant and allso y<sup>t</sup> you may pay for yo<sup>r</sup> meat and drink wheresoeuer you go to Board allso yo<sup>n</sup> shall do no Villany in the house whereby the Craft may be slanderred these be y<sup>e</sup> Charges in Generall and that euery mason should hold by Masters and fellows: now other singular Charges for  
 5 Masters and fellows first that no Master, or fellow take upon him any Lords worke or other mans but he knoweth himselfe able and of Cunning to performe that so the Craft be not slandered nor disworshipped so y<sup>t</sup> the Lord may be well and truely served and allso y<sup>t</sup> no Master take no more worke but that he take it reasonably so that the Lord may be well and truely served with his owne good and pay his fellows truely their pay  
 10 as the manner of Craft useth and allso no master or fellow shall supplant others of their work that is to say if he haue taken a worke or stand master of a Lords work or other he shall not put him out, Unless he be unable of Cunning to end the same and allso y<sup>t</sup> no master or fellow take no Prentice to be allowed his Prentise but for Seaven yeares and that Prentice to be able of Birth and (*p. 154*) of Lineings as he ought to be, and allso that noe allowance to be made Mason w<sup>th</sup>out v or vi of his fellowes at least & he that is to be made mason to be a man on all sides that is to say that he be free borne and of good Kindred and no Bondman that he haue his right Limbs as a man ought to haue; and allso y<sup>t</sup> no master or fellow put  
 5 no Lords work to taske that hath been accustomed to be Journey work and allso that every one that shall giue pay to his fellow but as he may deserve so that yo<sup>n</sup> nor the Lord of the work be not deceiued thro fooles workmen; And allso no workman or fellow do Slander other behinde his back, to make him loose his good name or his worldlie goods and allso that no fellow w<sup>th</sup>in Lodge or without do minister Evell  
 10 Answre to other Ungodly with unreasonable Cause. allso that euery Mason shall do reverence to his Betters and shall put at Worshipp, And y<sup>t</sup> no mason shall play at Hazard or at the Dice or any other Unlawfull Games whereby the Craft may be Slandered. And allso y<sup>t</sup> no Mason should be any Ribauld in Letcherie to make the Craft Slandered: And that no fellow go into the towne in the night time w<sup>th</sup>out  
 15 a fellow to beare him Company and wittnesse that he hath beene in honest Company for if he so do there A Lodge of fellows to punish him for (*p. 155*) that Crime. And allso euery Mason & fellow shall come to the Assembly and it be within and if he haue to stand there at y<sup>e</sup> Reward of Masters & fellows And allso that every Master and fellow if they haue trespased to stand at the Reward of Masters and fellows to make them accord there  
 5 and if they may not accord them then they go to the Coñon Law. And allso that no Master make any mould to leier ne square ne ralle to leier. And allso no Master-workman shall set a lier within Lodge or without to shew any Mould it stone with any mould of his owne makeing. And allso every mason shall Receive and Cherish strange Masons when they come out of the Country and sett them to worke as the  
 10 manner is; that is to say if they haue worke in Stones in place; yo<sup>n</sup> shall set them a fortnight at the least and giue him his pay, and if he haue no stones for him to worke



Master and that yo<sup>r</sup> shall keepe due hinc of  
 travell in your wages and in your rest as it is  
 Ordained by the Masters Council and also if y<sup>e</sup>  
 any fellowes shall be at discord and division you  
 shall truly treat between them to make accord  
 and Agreem<sup>t</sup> and shew no favour unto neither  
 partie but truly & truly for both parties and y<sup>e</sup>  
 it be done in such hinc that the Lords worke be  
 not hindered and if yo<sup>r</sup> shal<sup>t</sup> Warden and have  
 any power under the Master yo<sup>r</sup> serve yo<sup>r</sup> shall  
 be true to yo<sup>r</sup> said master while yo<sup>r</sup> be w<sup>th</sup> him  
 and be a true Mediator between y<sup>e</sup> Master and his  
 fellowes to the uttermost of yo<sup>r</sup> power. And if yo<sup>r</sup>  
 stand Steward either of Lodge or Chamber or of  
 Common house m<sup>e</sup>ds, you shall give a true acc<sup>t</sup>  
 of the fellowes good how it is dispensed and at w<sup>h</sup>  
 hinc and at what time they will take account  
 And also if yo<sup>r</sup> have more cunning then your  
 fellow that stands by yo<sup>r</sup> in his or your worke  
 and see him in danger to spoyle his stone and  
 ask counsell of yo<sup>r</sup> you shall informe & teach  
 him honestly so that the Lords worke be not  
 Spoyle.

 These Charges that we have declared & recommended  
 unto yo<sup>r</sup> you shall well & truly keepe to ye uttermost  
 of your power so keepe yo<sup>r</sup> God & holy Bible and by  
 the holy contents of this Book.

Henry Heade 1675

that then he shall refresh him to the next lodge. And allso yo<sup>n</sup> shall and every mason truely serve yo<sup>r</sup> Lord for your pay & Justly and truely make and End your worke be it task or Journey if yo<sup>n</sup> may haue your pay truely according as yo<sup>n</sup> ought to haue. And allso that every mason shall worke truely upon the working day so y<sup>t</sup> he may receive his pay and deserve it so that he may liue honestly upon the Holy-day. And y<sup>t</sup> euery Mason shall Receive yo<sup>r</sup> pay Godly of your (p. 156) Master and that yo<sup>n</sup> shall Keepe due time of travell in your wages and in your rest as it is Ordained by the Masters Councell and allso if y<sup>t</sup> any fellows shall be at discord and decension you shall truely treat between them to make accord and Agreement<sup>t</sup> and shew no favour unto neither partie but Justly & truely for both parties and y<sup>t</sup> it be done in such time that the Lords worke be not hindred, and if yo<sup>n</sup> stand Warden and haue any power under the Master yo<sup>n</sup> serve yo<sup>n</sup> shall be true to yo<sup>r</sup> said master while yo<sup>n</sup> be w<sup>th</sup> him and be a true Mediator between y<sup>e</sup> Master and his fellows to the Uttermost of yo<sup>r</sup> power. And if yo<sup>n</sup> stand Steward Either of Lodge or Chamber or of Common house meeds, you shall giue a true acc<sup>t</sup> of the fellows good how it is dispenc'd and at w<sup>t</sup> time and at what time they will take accoount And allso if yo<sup>n</sup> haue more Cunning then your fellow that stands by yo<sup>n</sup> in his or your worke and see him in danger to spoyle his stone and ask councell of yo<sup>n</sup> you shall informe & teach him honestly so that the Lords worke be not Spoyled.

These Charges that wee haue declared & recco<sup>m</sup>ended unto yo<sup>n</sup> you shall well & truely keepe to ye uttermost of your power so helpe yo<sup>n</sup> God & holly Dame and by the holy Contents of this Book.

HENERY HEADE 1675

# NOTES ON THE HENERY HEADE MS.

(W.W. = *The William Watson MS.* M.C. = *The Matthew Cooke MS.*)

- P. 136 line 1. W.W. has "Thanked be our glorious God &c."  
 „ „ 4. W.W. "all things that been Conmble of wholesome nature."  
 „ „ 6. W.W. "wit & understanding."  
 „ „ 7. "Travell" (also in W.W.) This is an obsolete use of the word, in the sense of "to labour."  
 „ „ 9. W.W. "whereof I will leane." "To leave" = to stop, or desist.  
 „ „ 10. W.W. "how & in what wise."  
 „ „ 11. W.W. "of y<sup>e</sup> other crafts moe, as y<sup>t</sup> is noted in y<sup>e</sup> Bible & in other stories moe." "Moe" is frequent in Elizabethan English for "more."  
 „ „ 14. W.W. "by y<sup>e</sup> which seaven sciences all y<sup>e</sup> sciences & Crafts in y<sup>e</sup> world were first found."  
 „ „ 15. W.W. "he is y<sup>e</sup> causer."  
 „ „ 16. "Fundament" = foundation. Obs. in this sense, but so used by Chaucer. W.W. "fundament."  
 „ „ 18. "Formably" = in a formable (*obsolete*) or formal manner. W.W. "formable."  
 „ „ 19. W.W. "The third is Logicke for he teacheth a man to discerne y<sup>e</sup> trueth from y<sup>e</sup> false."  
 „ „ 21. W.W. "accounts."

- P. 137 line 1. "meet" = mete (*Obs.* = measure). W.W. "mette."
- " " 3. W.W. "y<sup>e</sup> craft of songs of boyes & organs trump & harpe."
- " " 7. W.W. "y<sup>t</sup> there been seaven."
- " " 8. W.W. "y<sup>e</sup> w<sup>ch</sup> seaven sciences lean all by one." M.C. has "the whiche vii lyven (live) onle by Gemetry." Probably both the Henery Heade & William Watson readings are variants of Matthew Cooke.
- " " 9. "A Geometrie" appears to be an error for "A Geometria" (= derived from Geometria). It seems to me that the writer of the original was here explaining the derivation of the word "Geometrie," for he adds "that is much as to say the measure of the earth," and then gives the source of the word "Geometria," as coming from the Greek. M.C. has "And Geometry." W.W. has "A Geomitro," which Bro. Hugan explains as standing for "Ad hoc Geomitro," but, with all respect, I submit that my explanation above makes the whole passage quite intelligible, which I do not consider his does. "et sa &c." A collation of the Matthew Cooke, Henery Heade and William Watson MSS. suggests the following restoration of the Latin quotation in the original text from which each is derived. "Et sic dicitur a geo [*γεω* (*γῆ*)] quod est terra Latine et metron [*μέτρον*] quod est mensura. Unde Geometria est mensura terræ vel terrarum."
- " " 12. W.W. "and thus is this name."
- " " 20. "Wherefore &c." This passage should run "wherefore I may say that all men live by Geometrie for all men in the world live by the labour of their hands."
- " " 22. "Probations" = proofs.
- P. 138 line 1. "Praise." M.C. has "presse"; W.W. "pfesse." Obviously "press" is the original word.
- " " 3. W.W. "amongst all y<sup>e</sup> coasts in y<sup>e</sup> World of manuell Crafts." M.C. "amonge all y<sup>e</sup> craftys of y<sup>e</sup> worlde of mannes crafte."
- " " 4. W.W. "this science of Geometry."
- " " 5. "mass-Storys." M.C. "in the master of stories." It is by no means clear who it is that is meant by "the master of stories" here and also in P. 139 line 4. Herodotus is well-known as "the Father of History," but he cannot be the historian referred to. Dr. Begemann has unhesitatingly identified the "master of stories" with Petrus Comestor, author of "Historia Scholastica" (*A.Q.C.* xix. 57), a French theologian who died in 1183; but Bro. Dring, who has devoted some time to trying to clear up the point, is of opinion that Josephus is meant (*ibid.* p. 61). The missing words "and in Policronion" may be supplied from W.W. The reference is to a work named "Polychronicon" or General History from the beginning of the world down to the year 1342, which was written in Latin by Ranulf Higden, a monk of Chester, who died in 1364; it was translated into English by John of Trevisa in 1387, and printed by Caxton in 1482. It had great popularity in England and a large circulation both in MS. and in print.
- " " 6. "provided." No doubt an error for "proved" (*i.e.*, trustworthy) as in W.W.

"& allso . . . manton." This extraordinary jumble may be thus reconstructed by the aid of M.C. & W.W. "and also in the doctors (*i.e.*, learned authors) of stories that be named Beda De Imagine Mundi and Isidore Etymologiarum and Methodius episcopus et martyr." Of the writers here referred to the Venerable Bede is well-known; Isidore was Archbishop of Seville in 600, and wrote a book called Etymologies treating of the whole circle of the sciences; and Methodius was Bishop of Olympus and afterwards of Patara at the beginning of the 4th century. He is described by several writers as "bishop and martyr," as here, but the evidence of his martyrdom is weak. He wrote a great many works, of most of which only fragments remain. He is said to have written a commentary on Genesis which is probably the work here referred to. The reference to such persons proves that the author of the original history of which the Matthew Cooke, Henery Heade and William Watson MSS. are transcripts was no mean scholar.

- P. 138 line 8. "way" is obviously an error for "may," which W.W. has.
- " " 9. "Genisses," M.C. continues here, "in the iiij chapter. And also alle the doctours aforsayde acordeth therto And sūme of hem seythe hit more openly and playnly right as hit seithe in the bybulle Genesis." Clearly the copyist of Henery Heade lost his place and resumed at the wrong "Genesis."
- " " 9. "Adam . . . downe." This passage appears hopelessly corrupt, both in H.H. and in W.W.; the latter reads "Adam this linely mail soon ast y<sup>e</sup> son descended downe." M.C. has "Adam is line lynyallesone descendynge downe." Probably a new sentence commences with "the Seventh age of Adam."
- " " 12. "the Elder son . . . father of men." This passage is very imperfect both here and in W.W.; according to M.C. it should run thus:—"the elder son Jabell was the first that ever found Geometrie and masonry, and he made houses and is named in the Bible Pater habitantium in tentoriis atque pastorum that is to say y<sup>e</sup> father of men dwelling in tents y<sup>t</sup> is dwelling houses." The Vulgate (Gen. iv. 20) has "Gennitque Ada Jabel, qui fuit pater habitantium in tentoriis atque pastorum."
- " " 13. "Juball" should be "Jabell."
- " " 14. "came . . . Ezenoch." We may correct this passage by the aid of Matthew Cooke; it then runs "He was Cain's master mason & Governor of his works when he made the city of Enoch."
- " " 17. "Esram." W.W. "Ephrame." M.C. "Effraym." No doubt "Esram" is due to confusion between the long *s* and *f*.
- P. 139 line 3. For "Pastor Pastororu" should be read "Pater Pastorum" as in M.C.
- " " 4. See note on P. 138 line 5.
- " " 5. "Plenonicon" = Polychronicon.  
p'tition = partition.
- " " 8. "Jabell" should be "Juball."
- " " 9. Pitagores = (?) Pythagoras.  
W.W. "& the same saith Isidore."
- " " 10. W.W. "that he was."

- P. 139 line 11. W.W. "he found y<sup>e</sup> science of smiths Craft by y<sup>e</sup> sound & ponderation."  
 „ „ 12. The word here omitted may be supplied from M.C. & W.W., "Soothly as the Bible &c."  
 „ „ 15. "Mahemah." The name in the Authorised and Revised Versions of the Bible is "Naamah."
- P. 140 line 1. "Another mans wife." M.C. has "Noe's wife." This idea may have been suggested by her name in the Vulgate being *Noema*.  
 „ „ 3. "as forreign . . . Intreat." M.C. "as some docturs seyn."  
 W.W. "as forreine doctor doe entreat."  
 Perhaps the long *s* is responsible for *some* becoming *foreign*, but it is hard to account for the word *intreat*, though it may be an obsolete use of *entreat* in the sense of *discourse*.  
 „ „ 7. W.W. "these her brethren."  
 „ „ 10. W.W. "by all their witts."
- P. 141 line 1. "Provided" is probably an error for "prayed" which M.C. has.  
 „ „ 5. W.W. "performed the last end before Noahs flood."  
 „ „ 6. M.C. and W.W. have "kindly knowing," which Bro. C. C. Howard suggests means "naturally" or "instinctively knowing."  
 „ „ 7. W.W. "they wist y<sup>t</sup> God would doe one thereof & therefore."
- P. 142 line 4. W.W. "the sciences y<sup>t</sup> they found therein written."  
 „ „ 5. With "every Cronicle" a new sentence should begin as in M.C. Instead of "Charges" both M.C. & W.W. have "Clerks."  
 „ „ 7. Both M.C. and W.W. refer more corectly to Genesis Chapter 10. "Cain . . . Nimrod" should read "Cham Noahs son begat Nimrod."  
 „ „ 8. "like unto a Gyant." This seems to have come from the LXX., in which Nimrod is said to have been a "giant on the earth."  
 „ „ 10. With the aid of W.W. and the Bible (*Genesis x. 10.*) we may fill in this blank "and Erech and Accad and Calneh in the land of Shinar."  
 „ „ „ Instead of "Built" both M.C. and W.W. have "began."  
 „ „ 13. M.C. has "is written in policronicon and in the master of stories." (*See note on P. 138 line 5.*)  
 „ „ 14. W.W. "in y<sup>e</sup> said tenth Chapter." But the H.H. scribe having quoted the Chapter before as "the eleventh" has to omit "said."
- P. 143 line 1. Before "out of the Land of Shinar" we may insert "and went forth" as in Genesis x. 11.  
 "in places." W.W. "in placeas." But M.C. appears to have the original text "and plateas," which means "and its streets," (from the Lat. *platea* = a wide street). Thus the margin of the A.V. (Gen. x. 11.) suggests "the streets of the city" instead of "the city Rohoboth."  
 „ „ 2. With the aid of M.C. and the Vulgate the Latin quotation may be thus restored "de illa terra, *i.e.* de Sennare, egressus est Asshur et edificavit Nineveh et plateas civitatis et Calah et Resen quoque inter Nineveh et Calah; hæc est civitas magna." In the Vulgate "Sennaar" = the land of Shinar  
 „ „ 5. W.W. "y<sup>e</sup> charges of Masons Craft was first found."  
 „ „ 6. For "opened" M.C. has "told & written." This variation would suggest that H.H. and W.W. are not copies of M.C.  
 „ „ 9. M.C. "that he was in wylle to make" instead of "purposed to make and finish."

- P. 143 line 10. "mush" is an obvious error for "must."
- " " 14. M.C. "and takyt resonabulle your mede therfor as ye may deserue."
- P. 144 line 3. For "touching" should be read "teaching" as in M.C. and W.W.
- " " 5. "in the County of Places" seems to be a mistranslation of "plateas civitatis" (*See notes on Page 143 ll. 1 & 2*). W.W. has "in y<sup>e</sup> Country of Placeas." M.C. "in the country of plateas."
- " " 6. The text should be "between Calah & Nineveh."
- " " 7. W.W. "preferred first & charged."
- " " 11. The text should be "in duodecimo capitulo."
- P. 145 line 5. Both M.C. and W.W. refer to the 5th Book of Isidore's Etymologies "Capitulo primo." Bro. Dring says that Isidore does not mention Euclid once in his Etymologiarum. (*A.Q.C. xix., 60.*)
- " " 6. Neither M.C. nor W.W. has "of Masonrie."
- " " 7. "Nilo" appears to come from the Greek Νεῖλος.
- " " 9. "deplanted" is probably a copyist's error for "departed," (*i.e.* divided) as in M.C. W.W. has "parted."
- " " 11. For "plentifull" W.W. has "plentious" and M.C. "plentuos."
- " " 13. M.C. "that they couthe not welle lyue." "Country" seems to be an error.
- P. 146 line 1. We should read "to find (*i.e.* to support) themselves" as M.C.
- " " 6. "y<sup>t</sup> I shall you so." M.C. gives the true text "that I shall set you to" and adds "and them bothe and the kynge of the londe and all the lordys by one assent graunted therto." W.W. has "y<sup>t</sup> I will tell yee." "grant" = consent to.
- " " 7. Instead of "best" both M.C. and W.W. have "profitable."
- " " " " "put" " " " " "took."
- " " 10. W.W. "beforesaid to close out y<sup>e</sup> water." M.C. "afor seyde to clawse owt the watyr."
- " " " Instead of "onlie caleth" we may read with M.C. "Euclid calleth."
- " " 12. M.C. "a charge."
- " " 13. For "Gentile" we may read "Gentil," a Chaucerian word for "Wellborn." M.C. has "gentyll."
- P. 147 line 2. For "be not" read "ben" (= *are*) with M.C. W.W. "been."
- " " 4. The word omitted is "places," as in M.C. and W.W. "and did liue . . . Craft." This is not in M.C.
- " " 7. "the land of beheast" (*behest*) = the land of promise. "it was occupied" = it (Masonry) was followed as a business. A Chaucerian use of the word.
- " " 10. read "& at the making" with M.C.
- " " 11. For "Regu" read "Regum." The reference appears to be to 1. Kings v.
- " " 14. read "David had given the Masons" with W.W.
- P. 148 line 3. W.W. "a worthy Knight."
- " " 9. W.W. "manners."
- " " 11. M.C. "and come and speke to gedyr."
- " " 12. The missing word is "fellows." M.C. "and for to be reuled by masters & felows of alle thyngys amysse."

- "And euery &c." At this point we take leave of the Matthew Cooke MS., and have only the William Watson for comparison.
- P. 149 line 1. W.W. "noted & written."
- " " 5. In W.W. the words here omitted are "a Panem"; probably the word in the original was "Painim" (= *pagan*).
- " " 9. With W.W. we should read "and meat and drink."  
No doubt we should read "xxx<sup>d</sup> & iiij<sup>d</sup>" with W.W.
- " " 10. "none findeing" = dinner provision. "None" (the ninth hour) is a Chaucerian word for the dinner hour.
- " " 13. After "lost" W.W. has "bargarie ware," but it would seem that this mysterious phrase was not in the original of the Henery Heade MS. "ye said Edwin." These words point to an omission, as Edwin has not yet been mentioned. W.W. "ye same Edwine."
- P. 150 line 5. For "the purchased" read with W.W. "he purchased."
- " " 10. W.W. "& let call y<sup>e</sup> old Masons."
- " " 12. "Divise" is probably an error for the Chaucerian word "Devise" (= *direction*).
- " " 15. W.W. "y<sup>t</sup> they might liue honestly."  
with W.W. read "I will declare hereafter."
- " " 16. Probably this should be "thus was the Craft of Masonrie there grounded and confirmed in England," and so Dr. Plot has it. W.W. has "this was y<sup>e</sup> craft of Masonry there grounded and considered, In England right worshipful &c."; but the Henery Heade punctuation seems preferable.
- P. 151 line 2. W.W. "fellowes y<sup>t</sup> been of divers Semblies."
- " " 3. Instead of "in the best wise" W.W. has "by their best advise."
- " " 7. W.W. "and these charges haue been &c."
- " " 8. The Henery Heade and William Watson MSS. are the only ones now known which contain this statement about Henry the Sixth, thus agreeing with Dr. Plot's version of 1686.
- " " 9. For "allowed therein" W.W. has "allowed them well."
- " " 10. W.W. "haue been drawne & gathered."
- " " 11. W.W. "as they were confirmed and made in Egypt."
- " " 12. W.W. "by y<sup>e</sup> great Clarke Euclidus."
- " " 13. W.W. "by King David & by Salom his sonn"; obviously the Henery Heade text is here correct.
- P. 152 line 2. W.W. "in many and divers histories & stories and Chapters & ensueth as y<sup>e</sup> charges following perticularly and severally y<sup>e</sup> first and principall charge is." Then the charges follow in numbered paragraphs.
- " " 3. W.W. "That ye shall be true man or true men."
- " " 4. W.W. "ye shall use neither errour."
- " " 7. W.W. "or else privately warne y<sup>e</sup> King or his Rulars or his deputies & officers."
- " " 10. "as they would" is a manifest error for "as ye would," as W.W. has it.
- " " 12. W.W. has the missing words "Theif or Theives."
- " " 14. W.W. "profit and advantage."
- P. 153 line 1. W.W. "pay truely."
- " " 4. With W.W. read "both Masters and fellows."
- " " 5. W.W. "noe Lords worke nor other mans."

- P. 153, line 6. W.W. "of cunning enough to performe it, soe y<sup>t</sup> y<sup>e</sup> Craft haue noe slaunder nor disworshipp."
- " " 8. W.W. "That noe master take noe worke but he take it reasonable."
- " " 9. After "good" W.W. has "and y<sup>e</sup> Master may live honestly and pay &c."
- " " 10. For "useth" W.W. has "asketh."
- " " 12. read "ye shall not put him out."
- " " 13. W.W. "y<sup>t</sup> end y<sup>t</sup> worke." Here H.H. seems more correct.
- P. 154 line 1. W.W. "of liveing."
- W.W. "That noe Mason nor ffellow take noe allowance to be made Mason without y<sup>e</sup> consent of v or vi &c."
- " " 2. W.W. "to be anena within all sides." Bro. Rylands' guess that *anena* was an error for *a man* is thus proved correct by the Henery Heade text.
- " " 6. read "every one shall giue."
- W.W. "soe y<sup>t</sup> y<sup>e</sup> worthy Lord of y<sup>e</sup> work may not be deceived through false workmen."
- " " 7. W.W. "That noe ffellow doe slander."
- " " 10. W.W. "ungodly without reasonable cause."
- " " 11. W.W. "shall put him at worshipp."
- " " 15. W.W. "to bear him witnes" omitting "company and."
- " " 16. W.W. "for if he soe doe there a Lodge of ffellows to punish y<sup>t</sup> sinne." There is obviously something wrong with this sentence in both H.H. and W.W., but as no other MS. (so far as I can ascertain) but these two has anything about punishing one who goes out alone at night, I am unable to suggest an amended reading. Bro. Hughan suggests "there is a Lodge, &c."
- P. 155 line 2. supply from W.W. "and it be within five miles of him and if he haue any warning to stand &c" (*And = if*).
- " " 3. Probably "reward" is an error for "award."
- " " 4. After "accord there" W.W. has "if they may."
- " " 5. "accord" = make to agree (*a rare use*).
- " " 6. W.W. "That noe Master make noe mould nor sware, nor rule to lare." Apparently "leier," "lare," and "lier" are all variants for "layer" (= a course of masonry).
- " " 7. From W.W. we may correct "Mould it stone" into "moulded stones."
- " " 8. W.W. "every Master shall receiue &c."
- " " 10. W.W. "if they haue moulded stones in place."
- " " 12. W.W. "That y<sup>w</sup> shall truely serue y<sup>e</sup> Lord."
- " " 17. W.W. "y<sup>t</sup> ye and every Mason receiue &c."
- P. 156 line 1. W.W. has "paymaster" instead of "Master."
- "travell" = labour, as in p. 136 l. 7. W.W. "travaile."
- For "wages" W.W. has "worke," which seems more correct.
- " " 3. "decension" is clearly an error for "dissension."
- " " 6. W.W. "under the Master where ye serue."
- " " 9. W.W. "needs," which seems more correct than "meeds."
- " " 10. "and at what time" seems to be repeated in error. W.W. omits "and."
- " " 11. W.W. "in his worke," omitting "or your."
- " " 12. W.W. "wants counsell."



- P. 156 line 14. W.W. "recorded" instead of "recommended."  
,, ,, 15. W.W. "keep to yo<sup>r</sup> power."  
W.W. "Holidome." Both this and "holly Dame" are variants of *Halidom*, an Anglo-Saxon word denoting anything specially holy, on which oaths were wont to be taken, as a holy relic, the gospels etc. ; hence "by my halidom" became a common form of adjuration.
-